

Prophet (pbuh) said "This religion, this deen, in the beginning it came as a stranger (ghurabah), and it will return as a stranger; so welcome glad tidings to the strangers (ghurabah)"-[Sahih Muslim]... A tribute to the faithful, the steadfast... Indeed 'The Strangers'

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Sunday, December 22, 2013

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They lie and attribute a weak sanad upon the great Sahabi, Ibn Abbas (ra). But again they are exposed.

An article by Sheikh Ali at-Tamimi and brother Abu Ayub al-Burqa'ee, brothers and sisters make Dua for Sheikh Ali at-Tamimi, who is now unjustly imprisoned for life in the US, may Allah protect him and save him from the hands of the Kuffar and ease his captivity-AMEEN!

Bismillah irrahman irraheem, wa bihi nastaeen:

An important point regarding my words that the Ayah in Surah al-Maa'idah is general in all the Muslims: Whoever does then he has ruled, and an explanation of it.

One may argue, that if this ayah is general in all the Muslims, then that means when a man commits fornication then he has ruled by other than what Allah has revealed.

This is true, and Ibn Hazm al-Andalusi affirms this principle in his marvellous book al-Fisal fil-Milali wal-Ahwaa'i wa-Nihal, where he says, "man fa'ala faqad hakam" (Whoever does then he has ruled), and it was this argument which the Khawarij used against the soldiers of Ali and Mu'aawiyah, they said that these people had committed sins, and whoever commits sins then he has ruled by other than what Allah has revealed, and whoever rules by other than what Allah has revealed then he is a Kafir, therefore Ali and Mu'aawiyah troops are a bunch of kaffarah.

That was their argument, and they argued by saying: "man fa'ala faqad hakam".

And likewise today, some people may try to use this argument against us.

In reply, we say: in the language of the Arabs, words are to be taken upon two meanings, ath-thaahir, i.e. the manifest meaning, and al-mu'awwal, i.e. the interpreted meaning. For example, the word jaar, in its manifest meaning, is neighbour; in its mu'awwal meaning however, it could mean your wife. But when someone mentions jaar alone, then we are to take it to mean its manifest meaning, which is its complete meaning.

Thus if I say, jaari at'abani, (my jaar got me tired) immediately the listener presumes that I am talking about my neighbour, and not my wife.

Likewise then, alhukm in its open manifest complete meaning, means judging, judging between two people in a matter from the matters. Its mu'awwal partial meaning however, can be a sin, and this is what was meant by Ibn Hazm.

Therefore, the one who for example, commits fornication, he falls partially in the ayah, therefore the partial ruling befalls him (i.e. the full ruling is al-Kufr, but the partial ruling would be getting flogged).

Which is why, in the saying attributed to Ibn Abbas, he told the Khawarij: "laysa al-Kufr alathee tath-haboona ilayh" (It is not the Kufr that which you are going to), because what the armies of 'Ali and Mu'aawiyah did falls under al-mu'awwal and not ath-thaahir meaning.

Those who argue against doing Takfir of these contemporary rulers use the sayings above, and especially the saying attributed to Ibn Abbas kufrun duna Kufr as some sort of evidence for that, and in what is coming up, it will become clear to the reader how astray they have gone, and how their claims collapse unto themselves.

Bismillah, Alhamdolillah, wa salatu wassalamu ala rasoolillah, nas'aluka ilman NAAFI'an, wa rizqan waas'ian, wa shifaa'an min kulli daa, na'ooothoo bika min fitnat il-qawl wal'amal:

Concerning the Tafsir attributed to Ibn Abbas of saying of Allah Ta'alaa: "And whosoever does not rule by what Allah has revealed, such are the disbelievers" and is the Kufr in this ayah, Kufr Akbar or Kufr Asghar?

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A beginning note, most of the following is taken from Abu Ayub bin Noor al-Burqa'ee/Abu Marwaan as-Sudaani's refutation of Ali al-Halabi in his takhreej of the athaars of Ibn Abbas. I will quote the athaars and then quote al-Burqa'ees reply, Insha'Allah.

Athaar One and Two:

Ibn Jareer reported, "Narrated to me, Hunaad and narrated to me, Ibn Wakee'ah who said, Narrated to me, my father from Sufyan from Mu'Amr Ibn Rashaad from Ibn Tawus from his father from Ibn Abbas, "and whosoever does not rule by what Allah has revealed, such are the disbelievers". (He said) in it there is Kufr, but not like Kufr in His Angels and His Books and His Messengers. [Tafsir Ibn Jareer, vol.6 p.256]

Comment: I say this isnaad is Sahih, and what is apparent is that all the statement is from Ibn Abbas rahimahullah. And many people have fallen for this athaar due to its isnaad and have not noticed the idraaj (interpolation) which is made clear by the narration found in the collection of Imaam 'Abdurazzaq:

We were informed by Mu'Amr from Ibn Tawus from his father: "Ibn Abbas was asked about His saying: "and whoever does not rule by what Allah has revealed, such are the disbelievers", (so) he said: "In it there is Kufr" (hiya bihi kufun). Ibn Tawus said: "But not like Kufr in His angels, and His books and His messengers"

[And idraaj, as can be read in the small booklet on science in hadith in English, by Sheikh Suhayb Hassan, is: "If an expression or statement is proved to be an addition by a reporter to the text, it is declared as mudraj (interpolated)." al-Burqa'ee quotes the definition of ath-Thahabi, which adds that 'and later a hadith may be found that splits the additional expression of the reporter, from the original statement, see al-Muwqitha fi 'Ilm il-Hadith, page 53-54]

Al-Burqa'ees words: Add to that, that Abdurazzaq is more reliable (athbat) and more better (atqan) than Mu'Amr, and the saying is for him if differing occurs:

Yaqub bin Shaybah says: "Abdurazzaq is more reliable than Mu'Amr, and better"

And Ibn Asa'akir said: "I heard Ahmed bin Hanbal say, If you see the companions of Mu'ammar differ, then the hadith is for Abdurazzaq" [See: Sharh 'Ilal at-Tirmidhi for Ibn Rajab, volume 2/607]

[In addition, one should note that Ibn Kathir does not mention the athaar found in Ibn Jareer with its idraaj].

Athaar Three:

Al-Hafidh Ibn Nasr al-Marwazee said: "Narrated to us Muhammad bin Yahya, narrated to us 'Abdurazzaq, narrated to us from Sufyan, from a man, from Tawus from Ibn Abbas, in His saying: "...such are the disbelievers". He said: 'Kufr which does not expel one out of the Millah.'" [Ta'theem Qadr is-Salah, number 573]

And the isnaad is da'eef due to the unknown man.

Athaar Four:

al-Haafith Ibn Nasr said: Narrated to us Yahya bin Yahya, Sufyan bin Uyyaynah informed us, from Hishaam (bin Hujayr), from Tawus that Ibn Abbas said concerning His saying, "...such are the disbelievers", he said; it is not the Kufr which you are going to.

Comment: And this sanad, its people are trustworthy except Hishaam bin Hujayr al-Makki, for he has been weakened by the great A'immaah:

Such as Ali bin al-Madeenee, Yahya bin Saeed [al-Jarh wat-Ta'deel, vol.9 p.54]

Abdullah bin Ahmed said: "I asked Yahya about Hishaam bin Hujayr and he weakened him very much" [al-'Ilal wa ma'rifat ar-Rijaal, vol.2 p.30]

And he also said: "I heard my father [Imaam Ahmed] say: Hishaam bin Hujayr is a Makki, and he is weak in hadith" [See: Ibid, vol.1 p.204]

al-Uqayli recalled him in ad-Du'afaa.

Athaar Five:

al-Hakim narrated, from the way of Ali bin Harb, from Sufyaan bin 'Uyaynah from Hishaam bin Hujayr from Tawus, that Ibn Abbas said: "It is not the Kufr which you tend to, 'Whoever does not rule by what Allah has revealed, such are the disbelievers' is Kufr lesser than [greater] Kufr" [al-Mustadrak, vol.2 p.313]

And this athaar, despite its popularity, is also from the path of Hishaam bin Hujayr and he has been declared weak by the mountains of knowledge from amongst the Salaf.

Athaar Six:

Ibn Jareer at-Tabari said, narrated to us al-Muthanna, Abdullah bin Saleh said, Mu'aawiyah bin Saleh told us, that Ali bin Abi Talha, from Ibn Abbas that he said concerning His saying: "Whoever does not rule by what Allah has revealed, such are the disbelievers", Whoever rejects what (He) revealed then he has disbelieved, and whoever affirms it, and does not rule by it, then he is a Dhâlim and Fâsiq."

[Ibn Jareer's Tafsir, vol.4 p.256]

And Abdullah bin Saleh is: Ibn Muhammad bin Muslim al-Juhni al-Misri, al-Layth bin Sa'd scribe, and he is weak.

Abdullah bin Ahmed said: I asked my father about Abdullah bin Saleh, the scribe of al-Layth bin Sa'd, so he said: "He was at first firm, then he became corrupt, and he is nothing." Ibn al-Madeenee said: "I do not narrate from him anything". [al-'Ilal wa Ma'rifat ar-Rijaal, vol.2 p.213]

An-Nasa'ie said: "He is not trustworthy", Ahmed bin Saleh said: "He is accused, and is nothing", Saleh Jazarah said: "Ibn Mu'een used to consider him trustworthy, and he is to me a liar in hadith", Abu Zur'ah said: "To me he wasn't a person who intentionally lied, and he was acceptable in hadith" [al-Mizaan for ath-Thahabi, vol.4 p.441]

Abu Hatim said: "Trustworthy, truthful, I never knew him as such". And much has been said about Abdullah bin Saleh, but the summary is as follows, as Ibn Hibbaan mentions: He was righteous within himself, but many false ahadith were given to him by his neighbour, and I heard Ibn Khuzaymah say, 'He had a neighbour, with whom there was much enmity, and he [the neighbour] would narrate the false ahadith upon the Sheikh of Abu Saleh, and write it in a handwriting similar to 'Abdullah and he would throw it in his house amongst his books, so 'Abdullah would imagine that that was his own handwriting, and so he would end up narrating it. [al-Majrooheen for Ibn Hibbaan]

And in the isnaad is Ali bin Abi Talha, and his full name was Salem bin al-Makhaariq al-Haashimi, Ahmed bin Hanbal said: "Ali bin Abi Talha, has many criticisms upon him."

[ad-Du'afaa, vol.3 p.234]

An-Nasa'ie said: "There is no problem with him." [al-Mizaan for ath-Thahabi, volume vol.3 p.134]
Al-Ajali said: "He is trustworthy." [Tareekh al-Thiqaat p.283]

Ibn Hibbaan considered him from the trustworthy reliable narrators, as can be seen in ath-Thiqaat, vol.7 p.211.

Yaqub narrated from Sufyaan that he is weak, and not reliable. And he also said: He is a Shaami, he is not avoided nor taken as evidence.

As for his narration from Ibn Abbas, then is it munqati'ah (not connected), for he did not hear from him. Ibn Abi Hatim said: I heard my father say, I heard Daheem saying: 'Ali bin Abi Talha did not hear Tafsir from Ibn Abbas. [al-Maraseel p.117]

Ibn Hibbaan said: "He narrated from Ibn Abbas and never saw him" [ath-Thiqaat vol.7 p.211]

And al-Burqa'ee quotes many more statements, and ends by saying:

Al-Manawaawi quotes, in Fayd al-Qadir, vol.2 p.397, Ibn Abi Hatim saying regarding 'Abdullah bin Saleh: "He is really bad in hadith when narrating from Mu'aawiyah bin Saleh". And as any student of this art knows, whoever this kind of statement is said of, then he cannot be used as a witness to anything.

Furthermore, I found a refutation for al-Albani - the Sheikh of al-Halabi - were he criticised Ahmed Shakir for classifying this hadith, Abdullah bin Amr narrates, The angels said, "Oh our Lord, you gave the children of Adam the dunya letting them eat and drink in it...", so he (al-Albani) said:

"And it is not correct to me, to declare this hadith as strong, relying upon that, with the statement of Abdullah bin Saleh, due to the latter being from those who have been criticised (dakhala alayh)" And then he mentioned Ibn Hibaan's statement as can be found above. [The explanation of at-Tahawiyah, page 308]

And so, we conclude by saying that the only authentic narration concerning the Tafsir of this ayah, from Ibn Abbas is the following:

We were informed by Mu'Amr from Ibn Tawus from his father: "Ibn Abbas was asked about His saying:
" and whoever does not rule by what Allah has revealed, such are the disbelievers", (so) he said: "In it there is Kufr" (hiya bihi kufrun).

As for the rest, they are all weak, and Allah knows best what is correct.

In addition, Hassan bin Abir-Rabee al-Jurjaani said, that Abdurazzaq informed him that Mu'Amr narrated from Ibn Tawus from his father, the statement of Ibn Abbas, "It is enough Kufr for him" (kafaa bihi kufruh, as can be seen in Akh'bar al-Qadaa, vol.1 p.40 and onwards for Imaam Muhammad bin Khalaf bin Hayyaan, known as Wakee).

And from the contemporaries who have made tad'eef of the athaars that are attributed to Ibn Abbas, is al-Muhaddith, al-Haafith, ash-Sheikh Suleiman al-Alwaan, hafithullah, as is in at-Tibyaan Sharh Nawaqid al-Islam.



Labels: Imaan and Kuffr, Shariah/Khilafah

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